of life, to find a throne of judgment set, and an impartial iudge
seated upon it.

This is the argument which, whether they are able to state it
or no, does carry conviction to the minds of mankind, and makes
the belief in a future state so prevalent. It is an argument
sufficient to make man feel his responsibility; for it reveals the
law, and makes known the judge. We doubt much whether
there be any other in favour of a future world, which can stand
a sifting examination, when viewed as an independent argument.
Yet when we have found such a firm basis in the government of
God, other considerations worthy of being weighed corne under
our notice, and have all more or less of force. There is, for
instance, the consciousness that the soul is riot the body, and
may not die with the body ; nay, there is the feeling that it is so
far independent of the body, that as it remains entire in the midst
of the struggles of bodily dissolution, so it may remain entire
when these struggles are ended. Socrates expressed this, when,
in answer to the inquiry of his disciples, as to what they were to
do with him after he was dead, he sportively remarked, " Just
as you please; if only you can catch me, arid I do not escape
you."* Again, there is the shrinking from annihilation, and the
strong tendency to believe in immortality. This feeling cannot
arise from a longing after a continued enjoyment beyond the
grave, lor, alas 1 the anticipation has in it fully as much of fear
as of hope. It seems to us to be a native belief springing from
principles planted in our minds by him who made us. Not
perhaps that is simple, original, or unaccountable ; a number of
sq>arat.e intuitions seem to conspire to produce and strengthen
it, and chiefly those derived from the sense of accountability,
and the wiisoiousiK'ss of spiritual personality. Still it may be
regarded as a native feeling, and looks very much like an antici-

pation which guarantees a realization.

These arguments seem to us to have considerable force, which cannot be said of others that have been adduced. There is probably not. u more sublime scene out of Scripture than that in which HocniteH is represented as conversing with his disciples, on the day of Ins death, on the subject of the immortality of the soul But much an we admire the conduct of Socrates on the referred to, we are doubtful whether all the arguments